

## **A Study of Theological Values in *Sara Pataanguna* Philosophy within Butonese Community Culture: An Islamic Religious Education Perspective**

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### **Abstract:**

This study examines the theological values embedded in the *Sara Pataanguna* philosophy of the Butonese people from the perspective of Islamic religious education. Using a qualitative case study design informed by anthropological and philosophical approaches, the research involved religious leaders, community figures, and traditional authorities as key informants. Data were collected through in-depth interviews and participant observation and analyzed using systematic qualitative procedures, including data reduction, data display, and conclusion drawing. The findings indicate that the theological values of *Sara Pataanguna* emphasize moral, ethical, and spiritual principles, as well as harmonious relationships among humans, God, and nature. These values are reflected in the daily lives of the Butonese community through cultural and religious practices, such as collective prayers, traditional rituals, and cooperative social activities that foster mutual assistance and respect. Furthermore, the study demonstrates that these theological values can be integrated into Islamic religious education through curriculum development, interactive pedagogical strategies, extracurricular programs, and teacher professional development. The study concludes that the integration of local theological values into Islamic religious education contributes to character development, cultural preservation, and the enhancement of educational relevance and quality.

### **Abstrak:**

Penelitian ini bertujuan untuk mengkaji nilai-nilai teologis yang terkandung dalam filosofi *Sara Pataanguna* pada masyarakat Buton dari perspektif pendidikan agama Islam. Penelitian ini menggunakan pendekatan studi kasus kualitatif dengan perspektif antropologis dan filosofis. Informan utama terdiri atas tokoh agama, tokoh masyarakat, dan tokoh adat. Pengumpulan data dilakukan melalui wawancara mendalam dan observasi partisipatif, kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai teologis dalam *Sara Pataanguna* menekankan prinsip-prinsip moral, etika, dan spiritual, serta hubungan yang harmonis antara manusia, Tuhan, dan alam. Nilai-nilai tersebut diwujudkan dalam kehidupan sehari-hari masyarakat Buton melalui praktik budaya dan keagamaan, seperti doa bersama, ritual adat, serta aktivitas sosial gotong royong yang menumbuhkan sikap saling membantu dan menghormati. Lebih lanjut, penelitian ini menemukan bahwa nilai-nilai teologis tersebut dapat diintegrasikan ke dalam pendidikan agama Islam melalui pengembangan kurikulum, penerapan metode pembelajaran interaktif, kegiatan ekstrakurikuler, serta penguatan kompetensi guru. Penelitian ini menyimpulkan bahwa integrasi nilai-nilai teologis lokal dalam

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pendidikan agama Islam berkontribusi terhadap penguatan karakter, pelestarian budaya, serta peningkatan relevansi dan kualitas pendidikan.

**Keywords:**

Theological Values, *Sara Pataanguna* Philosophy, Culture, Islamic Religious Education.

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## Introduction

Theological values in education play a crucial role in shaping students' character and personality by integrating moral and ethical principles into the learning process. Through the internalization of these values, education does not merely emphasize academic achievement but also fosters an understanding of harmonious relationships among humans, God, and nature, as well as respect for diversity. The incorporation of spiritual and cultural practices within educational settings contributes to the creation of a positive learning environment that enhances empathy, honesty, and social responsibility. Overall, the integration of theological values in education prepares a generation that is not only intellectually competent but also spiritually grounded, which is essential for addressing the challenges of the modern world. Kreitner (2008) asserts that cultural values emphasize the rules and norms that regulate how a community functions and behaves. Similarly, Colquitt (2009) defines cultural values as a set of shared beliefs that reflect ultimate goals or ways of life within a particular religious or social context. Yukl (2006) further notes that religious beliefs, when held by individuals, can have a positive influence on their daily lives.

Values may be understood as aspects of life that are considered significant or beneficial (Sujarwa, 2010) and are commonly associated with positive attributes such as hard work, perseverance, and optimism. The term theology is derived from the Greek words *theos*, meaning God, and *logos*, meaning knowledge; thus, theology refers to the study of faith. However, a theological or religious orientation that deviates excessively from rational reflection may limit opportunities to appreciate diversity. Therefore, the primary aim of education is to cultivate positive values and develop character grounded in faith, knowledge, and ethics in a balanced manner. The Butonese community is widely recognized for the *Sara Pataanguna* philosophy, a traditional legal and cultural framework that articulates the character, values, and rights of the Butonese people. When applied to everyday life, this philosophy addresses the complexity of human nature and serves as a

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moral foundation that guides social behavior and mitigates vulnerability. In Sanskrit, the term culture is derived from *buddayah*, which refers to wisdom or reason (Koentjaraningrat, 1985). Thus, culture may be understood as a concept originating from human intellectual and rational capacities.

In English, the word culture comes from the Latin *colere*, meaning to cultivate. Culture has consequently been conceptualized as a framework that guides the course of human life and directs patterns of behavior. This understanding encourages scholars to explore cultural continuity through both individual and collective symbolic expressions, particularly in examining processes of value transmission. According to Geertz (1973), culture constitutes the historical transmission of knowledge and beliefs through symbols, while Abdullah (2007) conceptualizes culture as a symbolic system that enables communication, decision-making, and the acquisition of knowledge and skills necessary for everyday life. Culture represents the culmination of human creativity, encompassing ideas, aspirations, goals, motivations, and a sense of purpose in life. However, an excessive emphasis on religiosity within a community may, in certain contexts, constrain creativity and innovation in daily life.

As noted by Alwasilah (2009), individuals continuously seek to acquire knowledge and understanding of the world around them. Local belief systems function as sources of guidance that shape community actions and social conduct. These constructive values are evident in the religious practices of the Butonese Muslim community, particularly Gau and Pombala, which are employed to address various issues within families, governmental institutions, and society at large. The culture of deliberation embedded in these practices plays a significant role in preventing conflict arising from differing perspectives. Studies on the role of local cultural values in social life further support this view. Hindaryatiningsih (2014), for example, examined the significance of deliberative culture in the development of value-based education in schools and found that the core values of the Gau and Pombala traditions include cooperation, democratic engagement, and ethical conduct. These values were shown to be applicable in instructional planning and educational practice. Similarly, Ruyadi (2010) demonstrated that the community of Kampung Benda Kerep maintains an effective pattern of cultural transmission, successfully passing down cultural values and traditions across generations.

The Butonese local community functions as a central arena for social interaction and collective life. *Binci Binciki Kuli*, also known as *Sara Pataanguna*, is a foundational local philosophy that guides social relations within the Butonese society. This philosophy emphasizes core ethical principles in daily life, including: (1) *pomae-maeaka* (maintaining mutual awareness and self-restraint), (2) *pomaa-maasiaka* (loving one another), (3) *popia-piara* (caring for one another), and (4) *poangka-angkataka* (respecting others and appreciating acts of kindness). *Sara Pataanguna* may be understood as a customary legal system enacted during the era of the Buton Sultanate, particularly under the reign of Sultan Dayanu Ikhsanuddin. This legal-cultural framework has played a significant role in shaping the moral and social life of the Butonese people.

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Contemporary social phenomena in Buton indicate shifts in lifestyle and patterns of interaction. Several developments suggest the presence of Islamic values in the formation of interpersonal relationships; however, these changes are also influenced by a limited public understanding of the importance of social harmony and a sense of security in communal life. Social life within a community is influenced by various factors, including social structure and stratification, the goals and expectations of community members, prevailing values, traditions, and belief systems, as well as developments in education, technology, and religion, alongside broader community characteristics (Nata, 2014).

These principles are also articulated in the Qur'an, Surah Al-Hujurat (49:13), which states as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

O humanity! Indeed, We have created you from a man and a woman, then We have made you into nations and tribes so that you may know each other. Verily, the most noble among you in the sight of God is the most pious among you. God is All-Knowing and All-Aware. (Ministry of Religious Affairs, 2018: 50)

This verse underscores the importance of unity and mutual acceptance within diversity, while rejecting all forms of discrimination based on race, lineage, or descent. It emphasizes that the highest measure of excellence in the sight of God is piety, which constitutes the fundamental basis for fostering healthy and harmonious relationships among human beings. The *Sara Pataanguna* philosophy represents a rich intellectual and spiritual heritage within Butonese culture. Geographically situated in the southeastern region of Southeast Sulawesi, the Butonese community has developed a system of thought that integrates theological and philosophical principles into everyday conduct. *Sara Pataanguna* articulates perspectives on the universe, humanity, and the relationship between humans and the Creator. In the context of ongoing social change, traditional values and local cultures are increasingly confronted with various challenges. Therefore, examining the theological values embedded in the *Sara Pataanguna* philosophy constitutes an important effort to understand the cultural foundations of the Butonese people, particularly within the framework of Islamic religious education. As part of Indonesia's rich cultural mosaic, Butonese society possesses a distinctive philosophical legacy embodied in the concept of *Sara Pataanguna*. This philosophy serves as a primary guide for shaping attitudes, behaviors, and worldviews, with a strong emphasis on spiritual and ethical dimensions.

Within the context of Islamic religious education, awareness of the theological values inherent in *Sara Pataanguna* emerges as a significant area of scholarly inquiry. Islamic religious education is not merely a means of transmitting religious doctrines but also a medium for exploring the spiritual and ethical values that inform the daily lives of the Butonese people. Islamic religious education in Buton is thus closely intertwined with local cultural and philosophical contexts. Accordingly, this study seeks to examine the theological dimensions of *Sara Pataanguna* and to explore how these values may be

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systematically integrated into the Islamic religious education curriculum. By fostering a deeper understanding of the interrelationship between religious teachings and local values, it is expected that educational practices can become more contextually grounded and meaningfully connected to the lived realities of Butonese society.

According to Dirman (2016), the norm of *poangka-angkataka* should constitute the core ethical principle upheld by all Wolio people, particularly community leaders. This norm is expected to inspire and guide individuals to actively contribute to and prioritize national development, including advancements in education, health, architecture, and technology. *Pomaa-maasiaka* represents a normative value that emphasizes love and compassion for others, especially the obligation of leaders to demonstrate care for their people. *Popia-piara* reflects an attitude of safeguarding and maintaining public facilities and communal assets, while *pomae-maeaka* instills a sense of responsibility in individuals to perform their social roles effectively, as well as to guide and support those with greater authority or responsibility. These values are deeply rooted in Islamic beliefs, as reflected in local philosophical expressions such as *ayinda yindamo arataa somana karo* (wealth may be sacrificed for personal safety), *ayinda yindamo karo somanamo lipu* (the self may be sacrificed for the safety of the community), *ayinda yindamo lipu somanamo sara* (the community may be sacrificed for the stability of governance), and *ayinda yindamo sara somanamo agama* (governance may be sacrificed for the preservation of religion).

This study also responds to contemporary demands for contextual approaches to religious education, which are increasingly recognized as essential in addressing diverse socio-cultural realities. A deeper understanding of local theological concepts not only enhances religious comprehension but also provides a foundation for character formation and moral development that align with the cultural values of the Butonese people. Through this investigation, it is expected that the study will elucidate how the theological values embedded in *Sara Pataanguna* significantly contribute to shaping the character and spiritual identity of the Butonese community. A nuanced understanding of the relationship between Islamic teachings and local philosophy may further support the development of an Islamic religious education model that is contextually relevant and responsive to the needs of future generations in Buton.

Furthermore, this study seeks to enrich academic discourse on the integration of local cultural values and religious teachings within educational contexts. By examining how the theological values of *Sara Pataanguna* can be systematically incorporated into Islamic religious education, it is anticipated that future generations will not only acquire sound religious knowledge but also develop the capacity to preserve and appreciate the cultural values inherent in Butonese life. The urgency of incorporating theological values from the *Sara Pataanguna* philosophy into Islamic religious education lies in their potential to shape students' character through moral, ethical, and spiritual instruction aligned with Islamic teachings. Through such integration, religious education transcends the mere transmission of knowledge and fosters harmonious relationships among humans, God, and the environment. Moreover, the inclusion of cultural practices and religious rituals in educational settings strengthens social and spiritual bonds and

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enhances communal solidarity. Instilling these values among younger generations also contributes to the preservation of Butonese cultural heritage and identity, thereby nurturing individuals who are not only academically competent but also spiritually grounded and socially responsible.

Although numerous studies have examined local wisdom and cultural traditions in Indonesian society, most tend to emphasize descriptive cultural features or sociological perspectives, with limited attention to their theological dimensions within the framework of Islamic religious education. Research on Butonese culture has predominantly focused on historical and anthropological narratives, while studies in Islamic religious education frequently overlook the potential of indigenous philosophies as sources of theological and moral values in educational practice. As a result, empirical research that critically explores how local theological philosophies, such as *Sara Pataanguna*, can be systematically integrated into Islamic religious education to support character formation and social harmony remains scarce. This gap highlights the need for a context-based investigation that bridges local theological values with Islamic educational theory and practice.

Accordingly, this study aims to examine the theological values embedded in the *Sara Pataanguna* philosophy of the Butonese people from the perspective of Islamic religious education and to analyze their implications for character education and the promotion of social harmony.

## **Research Method**

This study employed a qualitative research design using an intrinsic case study approach. Intrinsic case studies are conducted to obtain a deep and comprehensive understanding of a particular case based on its unique characteristics, context, and internal dynamics, rather than to generalize findings to broader populations (Muri, 2017). In this research, the case study approach was used to explore the theological values embedded in the *Sara Pataanguna* philosophy as practiced by the Butonese community, viewed from the perspective of Islamic religious education. This approach enabled the researcher to capture the meanings, interpretations, and lived experiences of community members in relation to local theological concepts and their educational implications. To ensure a holistic and in-depth analysis, this study was informed by anthropological and philosophical perspectives. The anthropological perspective facilitated an understanding of *Sara Pataanguna* as a cultural system embedded in social practices, traditions, and communal interactions, while the philosophical perspective allowed for critical reflection on the theological, ethical, and moral dimensions underlying the philosophy. The integration of these perspectives strengthened the analytical framework and supported a nuanced interpretation of the data within the context of Islamic religious education.

The data sources in this study consisted of both primary and secondary data. Primary data were obtained from four key informants selected through purposive sampling, based on their knowledge, experience, and involvement in the *Sara Pataanguna* tradition. These informants included one religious leader, one community leader, and two traditional leaders who possess a deep understanding of the philosophical, theological, and

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practical aspects of *Sara Pataanguna* within the Butonese community of Baubau City, Southeast Sulawesi Province. Their insights were essential in elucidating the transmission of values, cultural meanings, and religious interpretations associated with the tradition. Secondary data were collected from various documentary sources, including written records, local manuscripts, academic publications, policy documents, and previous research relevant to Butonese culture, Islamic religious education, and local wisdom. These documents were used to support, contextualize, and triangulate the primary data, thereby enhancing the credibility and depth of the analysis.

Data collection was conducted using several complementary techniques. In-depth, semi-structured interviews were employed to explore informants' perspectives on the theological values of *Sara Pataanguna* and their relevance to Islamic religious education. Participant observation was carried out to capture cultural practices, social interactions, and religious activities related to *Sara Pataanguna* as they occur in natural settings. Documentation was used to collect written and visual materials that provided additional contextual information and historical background. To support these methods, observation and interview guidelines were developed to ensure consistency and focus during data collection. Then, data analysis was carried out systematically using qualitative data analysis procedures. The process involved data reduction, in which raw data were organized, coded, and categorized according to emerging themes; data display, which involved presenting the organized data in narrative and thematic forms to facilitate interpretation; and conclusion drawing and verification, whereby patterns, relationships, and meanings were identified and continuously examined throughout the research process. Data triangulation was applied by comparing information obtained from different data sources, methods, and perspectives to enhance the trustworthiness, credibility, and rigor of the findings. Through this methodological framework, the study sought to generate a rich, contextualized understanding of the theological values inherent in the *Sara Pataanguna* philosophy and to examine their potential integration into Islamic religious education as a means of strengthening character education and promoting social harmony within the Butonese community.

## **Results and Discussion**

### **Results**

#### ***Reflection of Theological Values in the Sara Pataanguna Philosophy in the Daily Lives of the Butonese People***

The *Sara Pataanguna* philosophy offers a profound interpretation of life within Butonese culture by emphasizing theological values as the foundational basis of moral and ethical conduct. This philosophy highlights the importance of harmonious relationships among humans and God, among fellow human beings, and between humans and the natural environment. Within this framework, theology functions as a guiding principle that directs individuals toward a balanced, meaningful, and value-oriented life. The Butonese people believe that every action undertaken should align with divine will, thereby

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fostering social harmony, inner tranquility, and mutual respect within the community. Then, an important theoretical perspective for understanding the manifestation of these theological values is George Herbert Mead's theory of social interaction, which emphasizes the role of interpersonal relationships in shaping individual identity and shared social values. In their daily lives, the Butonese people embody the principles of *Sara Pataanguna* through positive social interactions, particularly in practices of mutual cooperation (*gotong royong*). These practices not only demonstrate social solidarity but also illustrate how spiritual values motivate individuals to care for others and to act responsibly toward their surrounding environment.

Furthermore, the theological values inherent in the *Sara Pataanguna* philosophy are clearly reflected in the religious and cultural practices associated with religious celebrations. The Butonese community frequently engages in collective prayers and communal religious activities, which serve to strengthen a sense of togetherness and reinforce mutual respect. This phenomenon corresponds with Émile Durkheim's theory of social solidarity, which posits that religious rituals play a crucial role in reinforcing social cohesion and collective consciousness. Through the communal observance of religious occasions, the Butonese people not only reaffirm their faith but also strengthen interpersonal bonds, thereby cultivating a strong sense of belonging and shared identity. In addition, the theological values of *Sara Pataanguna* are manifested in the community's attitude toward religious tolerance. Despite the presence of diverse religious backgrounds, the Butonese people demonstrate respect for differences by supporting one another's religious practices and acknowledging diversity as an integral aspect of social life. This attitude aligns with Will Herberg's theory of pluralism, which suggests that diversity can become a social asset when managed through mutual respect and shared ethical values. In this context, religious differences are not perceived as sources of conflict but rather as opportunities to reinforce spiritual awareness and social harmony.

Overall, the theological values embedded in the *Sara Pataanguna* philosophy provide clear moral guidance for the Butonese people in their everyday lives. By integrating spiritual principles into social behavior, the community fosters a harmonious and mutually supportive social environment. These values not only preserve and strengthen Butonese cultural identity but also offer a model for other communities on how theological principles can be meaningfully applied in social life. In this way, *Sara Pataanguna* serves as a foundational framework that enables the Butonese people to continuously develop while upholding both humanistic and divine values across all aspects of life.

Based on the findings from interviews, one informant, Idrus Taufiq (Head of Tourism), stated that:

*"Sara Pataanguna's philosophy is a view of life that incorporates moral, ethical, and spiritual values in the daily behaviors of the Butonese people. This concept underscores the importance of harmonious relationships between humans, God, and nature. In practice, these figures are manifested in the traditions, customs, and behaviors of society who work together".*



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Meanwhile, a community leader asserted that:

“The theological values in the *Sara Pataanguna* Philosophy emphasize mutual respect and tolerance between people of different faiths. This is apparent from the way the Butonese people live their everyday conduct, where they frequently engage in mutual cooperation activities, celebrate religious holidays together, and support one another in every facet of life. These ideals promote social cohesion and provide a sense of safety and comfort in interactions”.

Based on the interview findings presented above, it can be concluded that the *Sara Pataanguna* philosophy represents a comprehensive Butonese worldview that encompasses moral, ethical, and spiritual values. This philosophy emphasizes the importance of maintaining a balanced and harmonious relationship among humans, God, and the natural environment, as reflected in social traditions and behavioral norms that prioritize mutual respect and communal solidarity. The theological values embedded in *Sara Pataanguna* also promote tolerance and respect among individuals of different religious beliefs. These values are manifested in collective social activities and the shared observance of religious celebrations, which strengthen social cohesion, foster a sense of security, and facilitate harmonious interactions in everyday life.

Furthermore, insights obtained from an interview with the 41st Sultan of Buton, Sayamsul Qamar, revealed that:

*Sara Pataanguna's* values are exemplified in how the night market tradition is held every month. In this event, people gather to trade and engage while establishing social relations. Apart from that, they also hold a prayer together before the beginning as a gesture of gratitude and hope for blessings. This activity conveys the concepts of mutual respect and sharing, which are foundational to *Sara Pataanguna's* philosophy.

This demonstrates that the theological principles embedded in the *Sara Pataanguna* philosophy are manifested in the daily lives of the Butonese people by reinforcing moral, ethical, and spiritual values, as well as fostering harmonious relationships among humans, God, and the natural environment. These principles promote mutual respect and tolerance among religious communities, as evidenced by practices of collective cooperation and shared religious celebrations. Such values are further reflected in the tradition of the monthly night market, which serves as a social space that enhances community interaction and exemplifies the principle of mutual respect within Butonese society.

### ***The Local Context and Culture of the Butonese People in Interpreting the Theological Values of Sara Pataanguna***

The religious devotion of the Butonese people is deeply rooted in the long historical development of Butonese civilization, which dates back to the thirteenth century. The philosophy of *Sara Pataanguna*, commonly understood as the “four customary principles”, represents a form of spontaneous and internalized commitment that fosters a sense of security and order in social life. Within this cultural framework, figures such as Simalui and Spanjongga, as well as Sijawang Kati and Sitamanajo, functioned as centers of authority

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and were regarded as “custom-bearing entities” who symbolized moral and spiritual legitimacy. Among these figures, Sitamanajo is believed to retain enduring influence across generations. This historical background indicates that the Butonese philosophical system perceives itself as a superorganism, a religious philosophy grounded in individual practice within the structure of a traditional polity. In this regard, Buton is often regarded as one of the earliest societies to formulate a constitutional system governing social and religious life. Within the Sufi tradition, these symbolic figures are associated with the third stage of natural creation. Nevertheless, while the inner dimensions of Sufism emphasize spiritual refinement, they alone are insufficient to fully shape Wolio identity without the normative framework provided by *Sara Pataanguna*, which represents a synthesis of Islamic teachings and local cultural values.

*Sara Pataanguna* is closely linked to the Seven Murtabat Laws, which functioned as a constitutional foundation in the Buton Sultanate. These laws are characterized by their practical orientation, making them easily understood and applied in everyday life. Among the core norms is *poangka-angkataka*, which must be upheld by all members of the Wolio community, particularly leaders. This norm emphasizes recognition, respect, and appreciation for individuals who contribute to national development, knowledge advancement, and the utilization of architecture and technology. The norm *pomaa-maasiaka* serves as a guideline for maintaining mutual trust and affection within society, especially between leaders and the people they govern. *Popia-piara* reflects an ethical attitude centered on safeguarding and maintaining public facilities and communal resources, while *pomae-maeaka* instills a sense of responsibility in individuals to perform their respective roles conscientiously. This norm also encourages guidance for those who are less experienced and respect for those with greater wisdom and authority.

All of these principles are firmly grounded in Islamic teachings, which emphasize justice, responsibility, compassion, and social harmony. Through the integration of these norms into daily life, the Butonese people demonstrate how local cultural values and Islamic theology coexist and mutually reinforce one another. This local context is essential for ensuring an accurate interpretation of the theological values embedded in *Sara Pataanguna*, particularly when these values are examined within the framework of Islamic religious education; *ayinda yindamo arataa somana karo*, *ayinda yindamo karo somanamo lipu*, *ayinda yindamo lipu somanamo Sara*, and *ayinda yindamo Sara somanamo agama*.

Nevertheless, the effective implementation of these four norms may be undermined by five forms of deviant behavior, namely *sabara gau*, *lempagi*, *pulu mosala*, *mingku mosala*, and *pebula*. *Sabara gau* refers to deceitful actions aimed at claiming communal property for personal ownership. *Lempagi* denotes the act of secretly misappropriating entrusted assets. *Pulu mosala* is characterized by harsh or arrogant speech directed toward others, while *mingku mosala* involves acts of harassment or intimidation. *Pebula* encompasses serious moral violations, including adultery, fraud, and attempts to unlawfully appropriate state property for personal benefit. These prohibitions indicate that during the period of the development of the Murtabat Laws, social norms and mechanisms governing communal life were already well established. At that time,

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members of society were positioned primarily as participants who were expected to adhere to and uphold these normative frameworks in their daily interactions.

Furthermore, findings from interviews conducted with one of the religious figures knowledgeable about the traditions and customs of the Butonese people reveal that the application of theological values embedded in the *Sara Pataanguna* philosophy continues to be reflected in everyday life. During the interview, the informant stated that:

“The traditions and customs of the Butonese people strongly exhibit the implementation of the theological values in the *Sara Pataanguna* philosophy. For example, it is shown in the way the Butonese people hold joint prayers to show gratitude and hope for blessings, in mutual cooperation activities in infrastructure development or social events which reveal the value of mutual assistance and respect between citizens, and in traditional rituals that integrate spiritual and social aspects to strengthen the relationship between individuals and God and each other”.

Meanwhile, in one of the interviews, one of the traditional leaders stated:

“Community and social interaction in Buton society are essential in substantiating the values of tolerance and mutual respect between those who believe in religions. Through activities such as night markets and holiday celebrations, people from different religious backgrounds get together and interact in harmony. This activity both solidifies social connections and creates space for dialogue and understanding between religious communities. These values are manifested in everyday conduct, ensuring the Butonese people can coexist with utmost respect and tolerance”.

Based on the interview findings, it is evident that the theological values embedded in the *Sara Pataanguna* philosophy are manifested in the traditions and customs of the Butonese people. Collective prayers and collaborative social activities exemplify cultural and religious practices that emphasize mutual assistance, solidarity, and respect. In addition, customary rituals serve to strengthen spiritual bonds between individuals and God, as well as among community members. Social interaction within the Butonese community also plays a crucial role in fostering tolerance and mutual respect among adherents of different faiths. Activities such as night markets and communal celebrations provide shared social spaces that facilitate understanding and coexistence, enabling diverse groups to live harmoniously through mutual respect and tolerance.

Butonese traditions and customs demonstrate that the theological values of the *Sara Pataanguna* philosophy function as a superorganic system, operating within both social and religious dimensions of community life. This understanding aligns with the concept of the Murtabat Laws, which are recognized as the first written constitution of the Buton Sultanate and which codified ethical norms and patterns of behavior within society. The Murtabat Laws, which emerged in the context of Sufi intellectual development, illustrate the integration of spiritual and social values as embodied in the rituals and interactions of Butonese society. Although influenced by Sufi teachings, the distinct characteristics of Wolio identity remain clearly preserved through the practical implementation of *Sara Pataanguna*. Norms such as *pomaa-maasiaka* and *popia-piara* emphasize bonds of mutual

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respect and responsibility among community members, fostering an atmosphere of compassion and collective accountability, particularly in relationships between leaders and the people. However, behaviors such as *sabara gau* and *mingku mosala* pose challenges to the preservation of these norms, indicating that despite a strong foundational value system, ongoing efforts are required to maintain social integrity and harmony.

Accordingly, the period of development of the seven Murtabat Laws reflects a stage of social maturity within Butonese society, characterized by the internalization of spiritual and social values in everyday life. These values function as guiding principles for both individuals and groups, shaping conduct and reinforcing adherence to established ethical and theological norms within the community.

### ***Strategies for Integrating Theological Values of the Sara Pataanguna Philosophy into Islamic Religious Education***

The *Sara Pataanguna* philosophy encompasses a range of theological values that emphasize moral and ethical principles as foundations for daily life. One of the core values is justice, which underscores the importance of treating all individuals fairly and equitably, regardless of their social, economic, or cultural backgrounds. Within this framework, justice is understood not only as a legal principle but also as a moral obligation, requiring individuals to consider the social consequences of their actions. This value is closely aligned with Islamic teachings, which consistently emphasize the establishment of justice as a central component of faith and social responsibility. In addition to justice, compassion represents a key theological value within the *Sara Pataanguna* philosophy. Compassion is manifested through empathy, care, and concern for others, serving as the foundation for harmonious and balanced social relationships. In the context of education and social interaction, this value encourages mutual respect, cooperation, and solidarity, thereby fostering a positive and supportive learning environment. Such an orientation is particularly significant in character education, as it reflects the Islamic emphasis on mercy (*rahmah*) and social care as essential moral virtues.

Another essential theological value emphasized in the *Sara Pataanguna* philosophy is wisdom. Wisdom entails the ability to make thoughtful and reflective decisions by carefully considering the potential consequences of one's actions. It involves both spiritual and intellectual dimensions, requiring individuals to continually develop knowledge, moral discernment, and religious awareness. Within Islamic religious education, wisdom is associated with the integration of knowledge (*'ilm*), ethical judgment, and faith-based practice. The internalization of this value enables individuals to contribute constructively to social life and to promote collective well-being in accordance with Islamic principles. The integration of these theological values into Islamic religious education can be achieved through various pedagogical strategies, including contextual curriculum development, value-based learning approaches, reflective discussions, and the incorporation of local wisdom into instructional materials. By embedding the values of justice, compassion, and wisdom within educational practices, Islamic religious education can become more relevant to students' socio-cultural contexts and more effective in fostering moral and spiritual development.

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Based on the results of interviews conducted with a traditional leader, it was revealed that:

“Incorporating theological values in the *Sara Pataanguna* philosophy into the Islamic religious education curriculum can be done by developing a curriculum that includes values such as justice, compassion, and wisdom relevant to students’ daily lives. Interactive learning methods, like group discussions and case studies, can be utilized to help students understand and implement the said values. In addition, extracurricular activities that are designed to focus on character development, such as community service, are important to solidify theological values’ integration. Lastly, training for teachers should be held to ensure effective teaching of these values and encourage teachers as role models for students”.

Meanwhile, one religious figure stated that:

“The integration of theological values in the *Sara Pataanguna* Philosophy and Islamic religious education may pose several challenges, such as differences in understanding, limited resources, and resistance to change”.

Based on the interview findings, it can be concluded that the integration of theological values embedded in the *Sara Pataanguna* philosophy into the Islamic religious education curriculum requires a systematic and well-planned process. This process involves several interrelated stages, including the development of a contextually relevant curriculum, the implementation of interactive and participatory learning methods, the incorporation of value-oriented extracurricular activities, and continuous professional development for teachers. Although this integration faces challenges such as variations in understanding among stakeholders, limited educational resources, and resistance to pedagogical change, these obstacles can be addressed through strategies such as structured discussion forums, collaboration with relevant institutions, and sustained outreach initiatives. Through a collaborative and inclusive approach, the integration of these theological values is expected to strengthen students’ character formation and enhance the overall quality and relevance of Islamic religious education.

One initial strategy for integrating the theological values of the *Sara Pataanguna* philosophy into Islamic religious education is curriculum mapping that explicitly incorporates core values such as justice, compassion, and wisdom. The curriculum should not only emphasize cognitive understanding but also link these values to students’ everyday experiences. By contextualizing theological concepts within real-life situations, students are better able to recognize the practical relevance of religious teachings and internalize them as guiding principles in daily life. In the implementation phase, active student engagement can be fostered through interactive learning strategies. Pedagogical approaches such as group discussions, case-based learning, and role-playing activities enable students to explore the application of theological values across diverse social contexts. These methods promote critical thinking, collaboration, and reflective learning, allowing students to move beyond rote memorization toward a deeper and more meaningful understanding of religious and moral principles.

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Extracurricular activities also play a vital role in reinforcing the integration of theological values. Programs such as community service and social engagement initiatives provide students with opportunities to directly experience and practice values such as compassion, justice, and social responsibility in real-world settings. Equally important is the provision of continuous teacher training to ensure educators possess a thorough understanding of both the theological foundations and pedagogical strategies required to teach these values effectively. When teachers serve as ethical role models and employ inspiring instructional practices, students are more likely to internalize theological values and develop positive character traits. Collectively, these strategies contribute to the cultivation of morally grounded, socially responsible, and spiritually aware individuals within the framework of Islamic religious education.

## Discussion

The theological values embedded in the *Sara Pataanguna* philosophy are deeply reflected in the daily lives of the Butonese people, particularly through the emphasis on moral integrity, ethical conduct, spiritual awareness, and harmonious relationships among humans, God, and the natural environment. This integration of spiritual and social values aligns with the sociological perspective that religion functions not only as a system of belief but also as a moral framework that guides social behavior and communal life (Durkheim, 1912/2001; Berger, 2014). These values foster mutual respect and religious tolerance, as evidenced by collective practices such as mutual cooperation and shared cultural celebrations, including night markets that serve as spaces for social interaction and the strengthening of communal solidarity. Traditional rituals and cultural practices, such as communal prayers and cooperative social activities, further reinforce the principles of mutual assistance and respect while deepening spiritual relationships within the community. This finding supports Durkheim's theory of social solidarity, which emphasizes that religious rituals play a vital role in reinforcing social cohesion and collective consciousness (Durkheim, 1912/2001). Within the Butonese context, theological values operate not only at the individual level but also as part of a broader social and religious system, consistent with the ethical norms institutionalized in the Constitution of the Buton Sultanate. This illustrates that local philosophical traditions can function as a robust ethical foundation for sustaining social harmony within pluralistic societies (Berger, 2014).

Furthermore, the integration of theological values derived from the *Sara Pataanguna* philosophy into the Islamic religious education curriculum necessitates systematic and well-planned strategies, particularly in addressing challenges such as divergent interpretations and limited educational resources. Previous studies indicate that the successful integration of religious and cultural values in educational contexts depends on collaborative efforts involving curriculum development, pedagogical innovation, and continuous teacher capacity building (Sahin, 2013; Gay, 2018). When implemented effectively, culturally grounded Islamic religious education has the potential to enhance students' moral reasoning, social responsibility, and spiritual awareness, thereby contributing to character formation and the promotion of social harmony. The theological

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values embedded in the *Sara Pataanguna* philosophy can be systematically linked to broader theoretical frameworks and empirical studies that emphasize the central role of moral and ethical integration in education. Character education theory, as proposed by Lickona (1991), argues that education must intentionally cultivate moral character through the internalization of core ethical values that are embedded within students' cultural, social, and religious environments. From this perspective, *Sara Pataanguna* represents a form of indigenous moral philosophy that provides culturally relevant ethical guidance, enabling learners to connect abstract religious teachings with lived social realities. By rooting moral education in local wisdom, educational processes become more meaningful and context-sensitive, thereby strengthening learners' moral awareness and sense of responsibility.

In parallel, the principles of culturally responsive education highlight the importance of integrating local cultural knowledge into teaching and learning processes to foster inclusivity, identity formation, and social harmony (Banks, 2015; Gay, 2018). Education that acknowledges and values indigenous philosophies such as *Sara Pataanguna* not only validates students' cultural identities but also promotes tolerance and mutual understanding in multicultural and multireligious settings. In the context of Indonesian society, which is characterized by cultural and religious diversity, such an approach is particularly relevant. The *Sara Pataanguna* philosophy, with its emphasis on justice, compassion, wisdom, mutual respect, and social responsibility, serves as a culturally grounded framework that aligns closely with the ethical objectives of Islamic religious education. Previous studies on Islamic religious education further emphasize its significant role in shaping students' moral character, ethical behavior, and spiritual consciousness. Halstead (2004) and Sahin (2013) argue that effective Islamic education transcends the mere transmission of religious knowledge and rituals; rather, it aims to internalize values that guide learners' attitudes, behavior, and interactions within society. In this regard, integrating the theological values of *Sara Pataanguna* into Islamic religious education enables a holistic learning process that connects religious doctrine with local cultural practices. Such integration allows learners to perceive Islamic teachings not as abstract or detached principles but as values that are lived and practiced within their own cultural context.

Within the Butonese context, the findings of this study indicate that the theological values of *Sara Pataanguna* are deeply embedded in everyday social and religious practices. Communal cooperation, shared rituals, night markets, and collective celebrations reflect the internalization of values such as mutual assistance, respect, tolerance, and social solidarity. These practices demonstrate that theological values operate not only at the individual level but also within a broader social system, reinforcing collective identity and social cohesion. This phenomenon resonates with Durkheim's theory of social solidarity, which asserts that religious values and rituals play a crucial role in strengthening collective consciousness and maintaining social order (Durkheim, 1912/2001). Furthermore, the integration of *Sara Pataanguna* into Islamic religious education contributes to the development of character education that is both spiritually grounded and socially oriented.

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By incorporating local theological philosophies into the curriculum, educators can encourage students to reflect critically on moral dilemmas, develop empathy, and practice ethical decision-making in real-life situations. This approach not only enhances students' cognitive understanding of religious teachings but also supports the affective and behavioral dimensions of learning, which are essential for character formation.

Despite its potential benefits, the integration of local theological values into formal education also presents challenges, including differences in interpretation, limited pedagogical resources, and resistance to curricular change. However, as suggested by previous research, these challenges can be addressed through collaborative curriculum development, teacher training, and community engagement (Gay, 2018; Sahin, 2013). Involving religious leaders, traditional authorities, and educators in the educational process ensures that the integration of *Sara Pataanguna* values remains authentic, contextually appropriate, and pedagogically effective. In conclusion, this study reinforces existing scholarship that highlights the importance of grounding education in local wisdom and theological values to promote character formation, social cohesion, and interreligious tolerance. By contextualizing Islamic religious education within indigenous philosophical traditions such as *Sara Pataanguna*, educational practices can contribute to the development of ethically grounded, spiritually aware, and socially responsible individuals. Such an approach is particularly crucial in contemporary society, where increasing social complexity and cultural diversity demand educational models that not only impart knowledge but also cultivate moral integrity, mutual respect, and harmonious coexistence.

## Conclusion

This study directly addressed its research objectives by demonstrating that the *Sara Pataanguna* philosophy embodies core theological values, namely morality, ethics, spirituality, and harmonious relationships between humans, God, and nature, which are deeply embedded and actively practiced in the daily lives of the Butonese people. The findings confirm that these theological values are not merely conceptual ideals but are concretely manifested through cultural traditions, religious rituals, and patterns of social interaction that emphasize mutual respect, tolerance, cooperation, and social cohesion. Communal activities such as joint prayers, cooperative labor, cultural celebrations, and traditional markets illustrate how theological principles function as a lived moral framework that guides both individual behavior and collective social life. From the perspective of Islamic religious education, this study reveals that the theological values inherent in the *Sara Pataanguna* philosophy possess strong pedagogical relevance and can be effectively integrated into educational practices.

Such integration can be achieved through contextually grounded curriculum development that aligns Islamic teachings with local wisdom, the use of interactive and participatory learning methods, the implementation of value-based extracurricular activities, and continuous teacher training aimed at strengthening educators' cultural and theological competencies. Through these strategies, Islamic religious education is able to move beyond the transmission of doctrinal knowledge toward a holistic educational



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process that fosters moral reasoning, spiritual awareness, and socially responsible behavior among students.

Furthermore, integrating *Sara Pataanguna* into Islamic religious education contributes to reinforcing students' cultural identity while simultaneously promoting inclusivity and interreligious tolerance within a pluralistic society. By contextualizing religious teachings within indigenous philosophical traditions, education becomes more meaningful, relevant, and transformative, enabling learners to internalize theological values as guiding principles for real-life decision-making and social engagement. This approach also supports broader educational goals by nurturing character development, strengthening social harmony, and fostering ethical citizenship. Therefore, this study concludes that the *Sara Pataanguna* philosophy serves as a meaningful theological and cultural framework that aligns closely with the objectives of Islamic religious education. Its integration into educational contexts contributes to the formation of a morally grounded, spiritually conscious, culturally rooted, and socially responsible generation capable of navigating contemporary societal challenges while upholding ethical and religious values. In this way, *Sara Pataanguna* not only preserves local wisdom but also offers a sustainable model for integrating theology, culture, and education in multicultural societies.

### **Acknowledgement**

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### **Ethical Statement**

This study was conducted in accordance with established ethical standards for social, cultural, and educational research. Prior to data collection, the researcher ensured that all participants were fully informed about the purpose, scope, and procedures of the study. Informed consent was obtained from all participants, including religious leaders, traditional leaders, and community figures involved in the research, with their participation being entirely voluntary.

Participants were assured of their right to withdraw from the study at any stage without any negative consequences. To protect privacy and confidentiality, personal identities were anonymized, and all data were used solely for academic and research purposes. Interview recordings, field notes, and documentation were securely stored and accessed only by the researcher.

Given the cultural and religious sensitivity of the *Sara Pataanguna* philosophy and Butonese traditions, this research was conducted with respect for local customs, values, and beliefs. The researcher maintained cultural sensitivity throughout the research process and avoided any actions that could potentially harm the dignity, social harmony, or religious values of the community.

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Furthermore, this study did not involve vulnerable populations, physical intervention, or psychological risk. The findings are presented honestly and transparently, without fabrication, falsification, or misrepresentation of data. By adhering to these ethical principles, the research aims to contribute responsibly to academic knowledge while respecting the cultural and spiritual integrity of the Butonese community.

#### **CRedit Authorship Contribution Statement**

- **Author 1:** Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft.
- **Author 2:** Conceptualization, Supervision, Validation, Writing – Review & Editing.
- **Author 3:** Methodology, Investigation, Data Collection, Writing – Review & Editing.
- **Author 4:** Theoretical Framework, Resources, Validation, Writing – Review & Editing.
- **Author 5:** Formal Analysis, Visualization, Interpretation of Findings, Writing – Review & Editing.

#### **Conflict of Interest**

The authors declare that there are no competing financial interests or personal relationships that could have influenced the work reported in this article.

#### **Data Availability**

The datasets generated and analyzed during the current study are available upon reasonable request

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